

ON  
NATIVE PAPERS

FOR THE

Week ending the 7th February 1880.

## LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI.</b>				
<i>Monthly.</i>				
1	"Bhārat Shramajīvi" ... ..	Calcutta	2,100	
2	"Grāmvartā Prakāshikā" ... ..	Comercolly	175	
3	"Sansodhini" ... ..	Chittagong	600	
<i>Fortnightly.</i>				
4	"Purva Pratidhwani" ... ..	Ditto	.....	28th January 1880.
5	"Rajshahye Samvād" ... ..	Rajshahye	31	
<i>Weekly.</i>				
6	"Ananda Bazar Patrikā" ... ..	Calcutta	700	3rd February 1880.
7	"Arya Darpan" ... ..	Ditto	.....	30th January 1880.
8	"Bhārat Mihir" ... ..	Mymensingh	671	27th ditto.
9	"Bengal Advertiser" ... ..	Calcutta	2,000	
10	"Bardwān Sanjivani" ... ..	Bardwān	296	
11	"Dacca Prakāsh" ... ..	Dacca	350	1st February 1880.
12	"Education Gazette" ... ..	Hooghly	745	30th January 1880.
13	"Hindu Hitaishini" ... ..	Dacca	300	
14	"Hindu Ranjikā" ... ..	Beauleah, Rājshāhye...	200	28th ditto.
15	"Howrah Hitakari" ... ..	Bethar, Howrah	400	
16	"Medini" ... ..	Midnapore	250	
17	"Murshidābād Pratinidhi" ... ..	Berhampore	.....	30th ditto.
18	"Navavibhakar" ... ..	Calcutta	850	2nd February 1880.
19	"Pratikar" ... ..	Berhampore	275	
20	"Rangpore Dik Prakāsh" ... ..	Kākiniā, Rangpore	250	29th January 1880.
21	"Sādhārani" ... ..	Chinsurah	500	1st February 1880.
22	"Sahachar" ... ..	Calcutta	500	26th January 1880.
23	"Samālochak" ... ..	Ditto	1,000	23rd and 30th January 1880.
24	"Samāchār Sār" ... ..	Allahabad	350	
25	"Sanjivani" ... ..	Mymensingh	260	
26	"Sulabha Samāchār" ... ..	Calcutta	4,000	31st January 1880.
27	"Shārad Kaumudī" ... ..	Bhowanipore	300	5th February 1880.
28	"Srihatta Prakāsh" ... ..	Sylhet	440	26th January 1880.
<i>Tri-weekly.</i>				
29	"Samāchār Sudhāvarshan" ... ..	Calcutta	.....	
<i>Daily.</i>				
30	"Samvād Prabhakar" ... ..	Ditto	700	29th January to 3rd February 1880.
31	"Samvād Purnachandrodaya" ... ..	Ditto	300	26th ditto to 7th ditto.
32	"Samāchār Chandrikā" ... ..	Ditto	625	31st ditto to 3rd ditto.
33	"Banga Vidyā Prakāshikā" ... ..	Ditto	500	3rd ditto to 5th ditto.
34	"Prabhāti" ... ..	Ditto	.....	21st and 29th Jan. to 5th ditto.
<b>ENGLISH AND BENGALI.</b>				
<i>Weekly.</i>				
35	"Murshidābād Patrikā" ... ..	Berhampore	487	
<b>ENGLISH AND URDU.</b>				
<i>Weekly.</i>				
36	"Urdu Guide" ... ..	Calcutta	365	31st January 1880.
<b>HINDI.</b>				
<i>Weekly.</i>				
37	"Behār Bandhu" ... ..	Bankipore, Patna	500	
38	"Bhārat Mitra" ... ..	Calcutta	500	
39	"Jagat Mitra" ... ..	Ditto	157	
<b>PERSIAN.</b>				
<i>Weekly.</i>				
40	"Jām-Jahān-numā" ... ..	Ditto	250	30th ditto.

## POLITICAL.

SANACHAR,  
January 26th, 1880.

REFERRING to the recent speech of Dr. Hunter in England in which he expatiated on the benefits of British rule, the

What India wants at the present time.

*Sahachar*, of the 26th January, makes the following comments:—No one would ignore

the benefits which have come in the train of the British Government; nay, every day the people admit their existence. But Dr. Hunter and others of his party do not seem to bear in mind certain facts. *First*, they institute a comparison between the state of the Mahomedan empire at the time of its downfall and the most prosperous state of the British Government. They would not, we believe, certainly say there was anarchy under Akbar. *Secondly*, they forget that at the present time any Government which is not able to afford security of life and property to its subjects is not entitled to exist; and that not only is it the duty of the latter to bring about the overthrow of such a Government, but they would be morally guilty if they failed to do this. We do not write from any bad motives; but we fear that this plea of "security of life and property" has become a little antiquated. Whenever we seek to obtain any new right, or protest against any measure, this is the plea which is invariably advanced. Even in Poland, if a person deprives another of his property, does not a Judge compel the offender to restore it to the rightful owner? Under the present Viceroy two weapons are frequently brandished before our eyes. *First*, this "security" weapon, and *second*, whenever there is any protest, the protestor is instantly set down as disloyal. The present authorities, it would seem, have forgotten that it is only the officers whose actions are condemned, while the loyalty to the sovereign remains intact. Considering that even such men as Mr. Gladstone and Sir Arthur Hobhouse have been called disloyal and unpatriotic by Lord Beaconsfield and General Strachey respectively, it is no wonder that we should be similarly regarded. This, however, is very unjust. The condemnation of any particular line of policy or public measure has no more to do with the existence of British rule than the condemnation of any particular mode of worship adopted by any *panda* or priest has with a belief in the existence of God. Dr. Hunter and the other advocates of the present administration have fallen into a great error. That man must be exceedingly unreflecting and unwise who could expect that the people of India would continue indifferent to the rights of citizenship as these are understood in Europe and America. The comparison between the latter period of Mahomedan rule and the present period of British government of India does not hold good any longer. The question now is, do the people of India possess the rights and privileges which the subjects of other civilized countries enjoy at the present time? Whether in the army, in the executive branches of the administration, or in the management of the finances the people have almost no voice. There is a vast difference between the natives of Lord Cornwallis' day and those of the present time living under Lord Lytton's régime. Still it is surprising to find that the reasoning which used to do well in 1790 is being employed in 1880.

We are anxious that Government should understand what its duty is at the present time. The people now want the following privileges:—All subjects of Her Majesty should be eligible to appointments in the civil and military services without any distinction of creed or colour, merit alone being taken into consideration. A system of representative government should be introduced into the country, and no taxes abandoned or imposed without the consent of the people. There should be a treaty of commerce and currency between England and India. The Secretary of State for India should hold his office for life, instead of being, as now, liable to lay it down with every change of ministry. The change of Viceroy every five

years is not a good system, as this brings about a break of continuity in the administration which cannot but produce a feeling of unrest among the people, and besides make it impossible for him to grow experienced in the affairs of this country. Indian Viceroys should hold office at least for a period of ten years.

2. The *Bhārat Mihir*, of the 27th January, contains an article headed "What does Russia desire, and what is our duty?" The editor refers to the burning desire of Russia to obtain possession of this country, a desire which has been increased by her victory over Turkey. The extensive preparations which she is said to be making for the conquest of Merv all point to this conclusion. While it is not easy to divert Russia from her purpose, the present ministry, on the contrary, are by their own actions facilitating her work. The defiant policy of the Beaconsfield Cabinet in reference to Afghanistan is but increasing the animosity of Russia, and it will never be successful. A return to the policy of Mr. Gladstone is therefore the only wise course left to Government. This, however, is impossible so long as the present ministry continues in power.

BRARAT MIHIR,  
January 27th, 1880.

3. In its opening editorial the *Sādhārānī*, of the 1st February, counsels a withdrawal of the British army from Afghanistan. There is no knowing when the present war will end. The rude and brave, but half-disciplined people of Afghanistan are fighting for their liberty against the powerful and disciplined British troops. It will not be an easy task to subdue the Afghans. Repeatedly defeated though they might be, they would still continue to fight. Any further waste of blood and treasure is therefore inadvisable. The war cannot but be disadvantageous to the British. It is an unchristian war waged for the purpose of depriving a people of their fondly-cherished liberty, a boon which is so dearly prized by Englishmen.

SADHARANĪ,  
February 1st, 1880.

Although it is impossible, says the same paper in another article, for the ill-disciplined Afghans to stand the charge of the powerful British army in a pitched battle, still a complete conquest of Afghanistan appear to be as great an impossibility now as ever. The man must be really insane who could believe that under British rule that country would be as quiet as Bengal, or that its people would live as peacefully as the Bengalis. To subdue the Afghans, who are so fond of their liberty, are so blood-thirsty, and who love feuds and discord for their own sake, is a task which it would require more than human powers to accomplish. Considering what Mahomed Jan was able to do, with only the aid of the Kohistanis and Logaris, it is not difficult to see that General Roberts would only find safety in retreat if all the various tribes were ever in arms against him. Even decisive victories do not break the power of the Afghans. Since the entrance of the British army into Afghanistan there has been much fighting, but troubles are not yet at an end.

4. We make the following extracts from an article in the *Navavibhākar*, of the 2nd February:—In what an inauspicious hour was this inequitable Afghan war entered upon! Its bitter consequences are becoming daily more apparent; and not only the present generation, but their posterity will experience them. Lord Lytton, who declared this war, will in a year or two turn his back upon India, and neither he nor any of his descendants will have to reap its fruit. It is the people of India who will suffer. Major Cavagnari was murdered through the indiscretion of Lord Lytton, but it is they who have had to pay a pension to the former's widow and mother. How much more will have to be paid in a similar way will, of course, be known gradually. One of the many evils which have come

NAVAVIBHAKAR,  
February 2nd, 1880.

in the train of this inequitable war is the present miserable condition to which the Hindus in Cabul have been reduced by it. Most of these families, who carry on a lucrative and extensive trade in that city, and were during the recent occupation thereof by the troops of Mahomed Jan subjected to gross violence and plunder, are eager to come to Peshawar. They do not apparently believe in the ability of the British army to protect them against a repetition of the recent oppressions; and knowing well, as they do, what the Afghan character is, they fear that, on the retirement of the invaders from Cabul, the Afghans will re-occupy the city. Government is, however, assuring them of protection through Wali Mahomed, the Governor; but it is to be doubted whether these assurances will have any tranquillizing effect so long as the rulers do not make a declaration of their future policy regarding Afghanistan.

NAVAVIBHAKAB,  
February 2nd, 1880.

5. The same paper refers to an article, which has recently appeared in the London *Times*, headed the "Growth of loyalty in India." It is remarked

Loyalty of the people of India.

that the people of India are regarded as loyal or disloyal by the rulers according to their convenience or caprice. While Mr. Routledge, an ex-editor of the *Friend of India*, and even Her Majesty and the Prince of Wales have considered them loyal to the British Government, there are writers who occasionally raise a cry of disloyalty. This latter course is indeed sometimes forced upon the advocates of the present Government, who, to justify the introduction by it of rigorous measures which were quite uncalled for, find it necessary to charge the people with disloyalty; while the fact that such advocates happen to be possessed of Indian experience secures for their statements a hearing the effect of which it is not easy to dispel. Reference is then made to the statement of the writer in the *Times* that the sending of the sepoys to Malta convinced the people that Government did not any longer consider them in the light of a subject race. Now, asks the editor, are we really so foolish as to think that, because Government graciously placed its trust in the native troops, the British do not any longer regard us as a conquered people? And is there such a thing as an ebb and flow of loyalty, just as there is of tides in a river, a loyalty which overflows at one moment, and then ebbs away after a few hours? It is strange to find that while nothing, not even the Press Act of 1878, could check the increasing disloyalty of the people of the North-Western Provinces since 1873, (before that year they were admittedly loyal) the need of this expedition to Malta arose like a sudden God-send, to relieve the anxiety of Government and enhance its popularity. Really this article in the *Times* would excite our laughter, if that journal did not write in support of the views contained therein; for the *Times* has great influence with the authorities. It is a great error that because we do not approve of *all* the acts of Government, we are therefore opposed to British rule. Another is, that we are supposed to believe that the British have become less powerful than before. The truth, however, is that every native of India believes that the British are the most powerful race in the world, while he desires the long continuance of British rule in India.

#### PUBLIC ADMINISTRATION.

PRABHATI,  
January 21st, 1880.

6. On the subject of the Religious Endowments Bill, the *Prabhāti*, of the 21st January, makes the following

Religious Endowments Bill.

observations:—The proposal made by Government to appoint committees to control all income and expenditure in connection with religious endowments in India has filled the minds of the Hindu community with fear and regret; for their religion is almost the only matter in

which the people of this country cannot bear any interference on the part of a foreign Government. If it were asked how the appointment of these committees could possibly have any connection with religion, the reply would be that the proposed measure might be but a preliminary step to such interference; and that whenever such proposals are made the people doubtfully ask whether Government has forgotten its promise of never interfering with their religious practices. Now, what is the object of Government in framing the present Bill? If it be to prevent the waste and misappropriation of funds belonging to religious endowments by *pandas* and others, what is there to show that the new guardians will not be equally devourers? Few indeed of the religious institutions can afford to entertain servants, who, to be honest, must be allowed high salaries. What necessity or right is there on the part of Government to identify themselves with such purely social questions, which for a satisfactory solution should be left to the people themselves? Why should Government thus gratuitously busy themselves with a state of affairs with which the people choose to remain contented? Another question is, how will these committees be formed? Of what persuasion will the members be? Of course, there will be no difficulty if all of them be Hindus; otherwise there will be great confusion. A Christian or a sceptical member, if there be any such, will naturally object to much of the expenditure which may be incurred for the worship of the gods, and seek to utilize the funds of the institution for the purpose of, say, establishing a school; so that in time it is not at all unlikely that such funds may come to be expended on an Afghan war.

7. Referring to the speech of Mr. Inglis at the recent meeting of the Bengal Chamber of Commerce, the *Sahachar*, of the 26th January, remarks that he has read it with gratification. The speaker's observations on the License Tax are approved of. Regarding Sir John Strachey, it is said that "he appears to have certain pet theories which he always seeks to reduce to practice, no matter whether in so doing the country is ruined or not. The salt duties and a tax on incomes are two of these. We are, of course, aware that he has recently denied this; but we also know that he stated that Government had never resolved to create a separate famine fund. We have read with pleasure the address of the President of the Bengal Chamber of Commerce. That the British nation would never do an injustice is shown by the action of these merchants; it is these men, and not General Roberts and his hangmen, who are keeping up the true prestige."

*SAHACHAR*,  
January 26th, 1880.

The President of the Bengal Chamber of Commerce on the financial situation.

8. A correspondent of the same paper is grieved to hear that Government intends to transfer all the Amlah of the Nuddea Collectorate to some other district. They are hard-working and honest men, who have never had any complicity in the defalcations which were revealed in the course of Beni Gopal's trial; and transfer in their case will occasion much hardship, while the public interests also will suffer to some extent, as it is not likely that the new hands will be able to do the work satisfactorily. Government is asked to reconsider its decision in this case.

*SAHACHAR*.

The Amlah attached to the Nuddea Collectorate.

9. The *Samvād Prabhākar*, of the 29th January, makes observations on the Religious Endowments Bill which are similar to those noticed in paragraph 6.

*SAMVAD PRABHAKAR*,  
January 29th, 1880.

The Religious Endowments Bill.

10. We give below a summary of the suggestions made by the *Education Gazette*, of the 30th January, for the consideration of the Railway Conference:—

*EDUCATION GAZETTE*,  
January 30th, 1880.

The Railway Conference.

- (1) The Conference should institute an enquiry into the cause of the preference shown by native merchants for sending their

goods by river rather than by rail. The railway rates are believed to be very high, while railway officials show discourtesy to native merchants. Both these points need consideration.

- (2) Regarding the passenger traffic, it should be noted that a sufficient number of third class carriages is not always available, and that they are overcrowded. This occasions extreme trouble and inconvenience to the passengers, particularly in the hot season. In many stations there are no waiting-rooms for the convenience of the lower class passengers, who are often obliged to sit exposed to heat and cold. Even native gentlemen who travel first or second class are not always allowed to use the existing waiting-rooms. In the railway vocabulary the words "gentleman" and "lady" signify respectively a European gentleman and a European lady. The writer can testify to the fact that certain native gentlemen were once thus refused the use of the waiting-room in the Jamal-pore Station, on the East Indian Railway line, because the Station-master considered that the room was intended only for Europeans. The fourth class carriages on the Eastern Bengal Railway are not furnished with seats. The windows also are worse than useless. Neither on the East Indian nor on the Eastern Bengal Railway line are carriages available which are suited for the travelling of native females. This occasions considerable inconvenience. In this respect much has been done by the authorities of the Oudh and Rohilkund Railway Company, who in every train attach one whole carriage, and not one or two compartments as is the case in above railways, for the use of native females.

There should be carriage inspectresses and female ticket-collectors appointed in this connection. It is exceedingly painful, as is often the case, for native females to have their tickets examined within the carriages by male ticket-collectors, and if any of them happen to have fallen asleep, to be even forcibly awakened by them. The abolition of the *Mitrálayas* has caused great inconvenience to native passengers. Similar refreshment-rooms should be established for their benefit.

SADHARANI,  
February 1st, 1880.

11. The following is a translation of an article in the *Sádháraní*, of the 1st February, headed the "High-handedness of Mr. Grant":—

Mr. Grant, the Judge of Hooghly.

Mr. Grant is the District Judge of Hooghly, and it is upon his administration of justice that the good and evil, the happiness and misery of the inhabitants depend. The wealth, honour, and property of a people are entrusted in the hands of the judges, and the former suffer when there is any error of judgment on the part of the latter. We address a judge as an incarnation of justice, and look upon him as the refuge of the oppressed, and father of the poor, the helpless, and the afflicted. But Mr. Grant moves in a different path, and his high-handedness has caused heart-burnings which have now reached their culminating point. Once before in Mágh 1284 (B.S.) we published the following:—

"Mr. Grant is extremely arbitrary, and does not acknowledge law, regulation, or court. \* \* \* \* \* Those that are brought up as defendants before the Sessions Judge are mostly poor,

and the manner in which they are treated by Mr. Grant is such that the slight merit which he possesses cannot by any means be regarded as sufficient atonement for it. All should therefore unite and put forth efforts to check his malpractices. These are— \* \* \*

- (1) Mr. Grant does not admit that either he, or any other judge who can award punishment, is bound to be guided by the maxim that 'it is better that a hundred guilty men should escape than that one innocent person should suffer.' He is in the habit of saying this freely and defiantly in open court, as also of saying equally freely that the Sessions Judge should always act as the public prosecutor.
- (2) By means of lengthy and harsh cross-examination Mr. Grant seeks to make the defendants confess their own guilt. On such occasions coaxing and misleading are resorted to.
- (3) When the witnesses for the Crown give their evidence, the judge generally takes them for truthful persons, and records their depositions after carefully sifting them and removing their flaws. If any of these witnesses should quite inadvertently contradict another who has gone before, he is warned; while if he should state anything which is favourable to the defendant, it is not sufficiently attended to. Not so, however, with the evidence of the witnesses for the defence towards whom Mr. Grant assumes a different attitude. The witnesses are then called, Bengalis and natives, who deal in hearsay, and who are not to be believed. Thus many objections and doubts are raised.
- (4) In his charge to the jury, Mr. Grant lays great stress only upon those parts of the evidence which are likely to lead to a conviction, while those points which are in favour of the defendant are sought to be explained away by such qualifying words as 'although.'
- (5) It is frequently the case that the exact words used by the witnesses are not recorded; Mr. Grant saying that he is merely recording the substance of their statements. It is said by many that with this "substance" the views of the judge are often found to be blended. The way in which a witness may wish to answer is not attended to. Such threats as 'Just answer yes or no, otherwise I shall send you to jail' are occasionally used.

Of such disposition, so arbitrary, so inexorable, and no respecter of authority, is John Peter Grant, our District Judge."

It is to be regretted that in the month of Mágh again we are obliged to inform our readers of an act of high-handedness committed by Mr. Grant. This time the insult has been offered to a woman. The following letter will explain the facts of the case:—"A fearful act of high-handedness took place in the Court of the District Judge of Hooghly on the 22nd of January last. One Shyámácharan Chakravartí was being tried in the Sessions Court on a charge of homicide which had been committed in a fit of insanity. In taking down the deposition of his wife, who was a witness in the case, the judge put her a question, the answer to which not being deemed satisfactory, he ordered a peon who was near to take off her veil. Thereupon a Mahomedan chaprassee took off her veil. Not one of the pleaders in the court before whose eyes this horrible incident took place had the courage to prevent or protest against it. The educated young men of our country who are labouring for the cause of female emancipation must

have been doubtless gratified by this incident of unveiling a woman. How otherwise could it be possible for them to remain unmoved while such an act of unusual barbarity was being perpetrated before their eyes.

We ask that the High Court should make due enquiry into this matter."

The perusal of the above letter has produced in us exceeding fear, and wonder, and stupefaction. Unveiling a modest and respectable female by force before the court—this indeed is fearful! What a matter for regret that in the presence of about a dozen persons, who are all gentlemen of ability, a Brahman woman was thus allowed to be touched by a stranger—nay, by a Mahomedan. Hindu society groans under the weight of this intolerable humiliation, and is weeping incessantly over it. An adverse fortune has turned our protector into a devourer. The very person who is the guardian of our position, honour, and dignity is insulting and trampling us down under his feet. Never did we even dream that living under British rule we should be thus oppressed, or that such a cruel shaft should pierce our hearts. We cannot tell whether the authorities will listen to this lamentation. A slow and smouldering fire is consuming Hindu society, which has neither hope, means, nor a refuge.

To Mr. Grant himself we would say—What pleasure does it give you to thus apply salt to our sores? You confidently speak of your long residence in Bengal, and of your knowledge of the customs and manners of the Hindus. Why then do you act in this way? Why do acts which are unworthy of a judge? If you had been guilty of such misconduct in your native land—England—what would have been the instant effect? We hear that when you were in Bankoora you once gave a slap on the cheek of a witness for which you were not punished. (The authorities merely degraded you.) Has your boldness increased in consequence of having done that act with impunity? Have you for that reason thus begun to act as a child or a madman, who does not understand the consequences of his acts. Being a man, as you are, why this serious outrage upon a woman, upon a Hindu woman? The Hindus believe that for the person who voluntarily outrages the modesty of, or the respect which is due to, a woman there is no room even in hell.

DACCA PRAKASH,  
February 1st, 1860.

12. The *Dacca Prakāsh*, of the 1st February, remarks that although Lord Lytton and the Bengal Chamber of Commerce. Lord Lytton and his finance minister, Sir John Strachey, have done so much for the European merchants, it is really surprising to find that they have not appreciated their labours. Thus Mr. Inglis spoke in strong terms of the diversion of the famine funds, and condemned the breach of promise on the part of Government. The conversion of the License Tax into a tax on incomes is another instance of perverted statesmanship. The whole policy of the Government of India at the present time is to conciliate the merchants of Manchester and the English Conservatives; but it is striking to notice that the merchants are not satisfied.

DACCA PRAKASH.

13. The same paper after making certain general observations on the hardship to which zemindars have been subjected owing to the introduction of the road cess—hardship, some idea of which may be gathered from the circumstance that while the cess is realized from them in the same manner as instalments of the land revenue, they cannot, except by recourse to tedious and expensive litigation, recover the amounts which are due by intermediate talukdars and others, proceeds to refer to the condition of the Buri Ganga below Dacca. This stream has now become so shallow that it is not navigable by

The application of the Road Cess Fund and the condition of the Buri Ganga below Dacca.

even small boats. The steamer has ceased to ply between Dacca and Manickgunj. But what are the authorities doing? It is not that they are in ignorance as to the real state of matters. What is the use of that costly and unworkable dredging machine which the Road Cess Committee brought out from England? Why is an establishment still kept up for working it? Government should order the machine to be taken to pieces and dispose of them at whatever price they will fetch. Meanwhile means should be used to restore the navigation of the Buri Ganga between Dacca and Mymensingh.

14. The *Navavibhakar*, of the 2nd February, is glad to notice that in the Bill to consolidate the existing Cess Acts in Bengal it has been proposed to remit the

The new Road Cess Bill.

cess on dwelling-houses, shops, and all other houses. The proceeds from this source were not considerable, but to realize them a good deal of harassment and dissatisfaction was inevitably caused. Two other proposals, however, have not been equally satisfactory. The first is the proposal in connection with the new rules for the registration of Brahmotter and all other rent-free lands. The procedure for registration and the penalties proposed for defaulters will, if sanctioned, cause extreme hardship to the proprietors of rent-free lands. The former will entail trouble and expense, while the provision that so long as any such land remains unregistered it will be competent in the landlord to realize rents from the owners thereof will lead to injurious consequences. The landlords will find it their interest to keep the holders of rent-free lands in ignorance regarding the notice of registration. Considering that the returns which the zemindars are required to furnish under the existing Road Cess Act fully show the proportion and extent of such lands within their estates, there does not appear to be any necessity for any change in this connection. The reasons adduced are not satisfactory. We do not believe that, except in one or two cases, the old arrangement has caused any inconvenience to the landlords. Another proposal is to make any land liable to sale by auction for failure on the part of the owner to pay the road cess, in the same way as it is liable on account of land revenue. This is unduly severe and equally unnecessary.

NAVAVIBHAKAR,  
February 2nd, 1880.

15. The *Ananda Bazar Patriká*, while it recognizes the beneficial character of the proposed legislation regarding religious endowments, is still of opinion that it

The Religious Endowments Bill.

is likely to produce a feeling of uneasiness in the minds of the people, and lead them to mistake the action of Government for interference in their religion. Such doubts are particularly liable to arise at the present time, when Government has been charged by its political opponents with a breach of promise in the matter of the famine fund.

ANANDA BAZAR  
PATRIKA,  
February 3rd, 1880.

#### EDUCATION.

16. A correspondent of the *Dacca Prakash*, of the 1st February, deprecates the proposal made by the Magistrate of Commilla to regulate the grant of money aids to the pathsalas which may hereafter

Grant-in-aid to the pathsalas in Tipperah.

be established in Tipperah according to the system of payment by results. The writer discusses the subject in a lengthy letter. One of the arguments adduced against the proposed system is that it will have an unfavourable effect as regards the spread of mass education. There will be no sufficient inducement to set up new pathsalas, as the Guru Mahashayas prefer the fixed monthly grants to rewards, the prospect of which is uncertain. It is feared by the writer that Government is in this matter seeking, as it has attempted in many other cases, to compass its end in an "indirect" manner,—the end being, of course, the discontinuance of mass education.

DACCA PRAKASH,  
February 1st, 1880.

NAVAVIBHAKAR,  
February 2nd, 1880.

17. The *Navavibhakar*, of the 2nd February, agrees in the views which Mr. Croft has expressed in his report on public instruction on the subject of zenana

Zenana missions.

missions, and on the qualifications of those engaged in teaching the inmates of the zenana; and approves of his proposal to discontinue the grant-in-aid hitherto given by Government to these missions, and establish a female normal school for the training of qualified lady teachers. Much good cannot be expected from the teaching of Christian mistresses, there being no sympathy between them and their pupils in the zenana. Hindu, or, if that is not possible, Brahma, mistresses would be more acceptable and might do more useful work.

#### LOCAL.

SADHARANI,  
February 1st, 1880.

18. A correspondent of the *Sádháraní*, of the 1st February, dwells on

The Northern Bengal State Railway and the condition of the feeder roads in Dinagepore.

the present wretched condition of the feeder roads in the Dinagepore district which were constructed at the time when the work of the

Northern Bengal State Railway was commenced. These roads have not seen any repairs during this long period, and not being safely practicable by carts, the large traffic in rice which is carried on by the mahajans of Shamjhia, Fakirganj, Chak Gopal, and Patiram, and finds a means of transport at the Fulbari station, has this year considerably decreased. The Panchbibi station, which was constructed at a large cost, has been closed before it was two years old for want of traffic. It would never have become necessary to thus close it if feeder roads had been constructed leading to this station.

NAVAVIBHAKAR,  
February 2nd, 1880.

19. A correspondent of the *Navavibhakar*, of the 2nd February, refers

The excavation of a canal proposed.

to the inconvenience to trade arising from the formation of silts in the Bhangar khal, which

for a certain distance is not navigable by even small boats. The authorities, however, are indifferent to the matter. The writer asks Government to direct the excavation of a canal from the mouth of Kulachi river to Pratapnagar, which lies to the south of Tárdaha.

ANANDA BAZAR  
PATRIKA,  
February 3rd, 1880.

The excavation of a canal proposed.

20. One writing to the *Ananda Bazar Patriká*, of the 3rd February, makes similar remarks on this subject.

#### MISCELLANEOUS.

NAVAVIBHAKAR,  
February 2nd, 1880.

21. The *Navavibhakar*, of the 2nd February, notices the outbreak

The outbreak of a new disease in the southern suburbs of Calcutta.

of a new disease known among the inhabitants as "Biribiri" in Bhowanipore and adjacent

localities in the southern suburbs of Calcutta. In many places whole families have been laid up with it for six weeks, and even for longer periods, and yet there is no sign of improvement. Not a few deaths have already taken place. This disease was not formerly known here, and prevailed in Madras, Ceylon, and other places. The chief symptoms are first dysentery, then the swelling of the legs, then of the whole body, a slow fever, cough, and general prostration. It is gradually spreading in the direction of Calcutta, where in Circular Road and in its vicinity it has already made its appearance. The writer takes the occasion to remark that so long as the southern suburbs of Calcutta continue to be so backward in point of sanitary arrangements, it is idle to make any improvements in the metropolis itself in this respect. The dengue fever, it is well-known, first broke out in Bhowanipore, whence it spread northwards. It therefore behoves the Calcutta Municipality to attend to the sanitary condition of the southern suburbs.

which abound in foul tanks and filth of every description. The condition of the Tolly's Nullah and other drains is extremely unsatisfactory. Carcases of dead animals are constantly seen floating on the former.

22. The *Shárad Kaumudí*, of the 5th February, directs the attention of Government to the outbreak of a new disease in Bhowanipore and neighbouring localities. (See above paragraph.)

SHARAD KAUMUDI,  
February 5th, 1880.

Outbreak of a new disease in the southern suburbs of Calcutta.

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 7th February 1880.*

